

The Baptist Record

Thursday, February 8, 1990

Published Since 1877

Eavesdroppers gone from new Romania

By Art Toalston

BUCHAREST, Romania (BP) — Vasile Talpos is confident Romanian officials no longer tap his telephone.

"I'm sure this new government doesn't do that," the Romanian Baptist leader said in a mid-January interview.

"Our country has changed, totally," said Talpos, president of the Baptist seminary in Bucharest and former president of the Baptist Union of Romania. "Even the name of the country. It's not called a socialist country now; it's Romania," and Communist symbols have been removed from the flag.

"It's a democratic country now. Freedom is going to be assured for everybody."

Under the regime of executed communist dictator Nicolae Ceausescu, Talpos recounted, the government listened to "many telephones — the pastors', the seminary's, the Baptist Union's."

"Many people would say this was a miracle of God."

But Baptists didn't shy away from using telephones, he said. "We've always expressed opinion, religious opinion, openly . . . And usually we didn't hide what we were doing." Still, it was "unpleasant, because we knew (tapping) was done and it was somehow attacking our dignity as Christians and citizens."

Ceausescu fell from power when most of Romania's military sided with citizen protests that swept across the country in December. The longtime dictator and his wife were executed Dec. 25.

But, Talpos acknowledged, the only guarantees of freedom in Romania's fledgling democracy are those voiced by the country's new leaders during television broadcasts. "This is only a temporary government," he said.

"They are planning free elections in

April." The government also has formed a team of lawyers to draft a new constitution.

"Now we will be able to extend our activities in those cities and villages where we don't have churches. Under the former government it was very, very difficult to organize new churches," he said. Baptists currently count some 660 churches with 160,000 members among Romania's 23.2 million people.

At the seminary, which started the academic year with 17 students, enrollment will expand immediately by as many as 15 students, Talpos said.

"We have not had enough pastors because the number of students . . . in our seminary has been limited by the government," he explained.

Some pastors lead as many as seven congregations, Talpos reported.

Baptists and other Romanian evangelicals are discussing the formation of an association "to stress evangelism and other activities in our country," Talpos said.

Talpos agreed with a Jan. 7 Associated Press article that described Baptists as "probably the most oppressed worshippers under Nicolae Ceausescu."

Baptists have been much more active than most religious groups in Romania "in preaching the gospel, in training people to preach, in influencing students and in activities with youth," Talpos said.

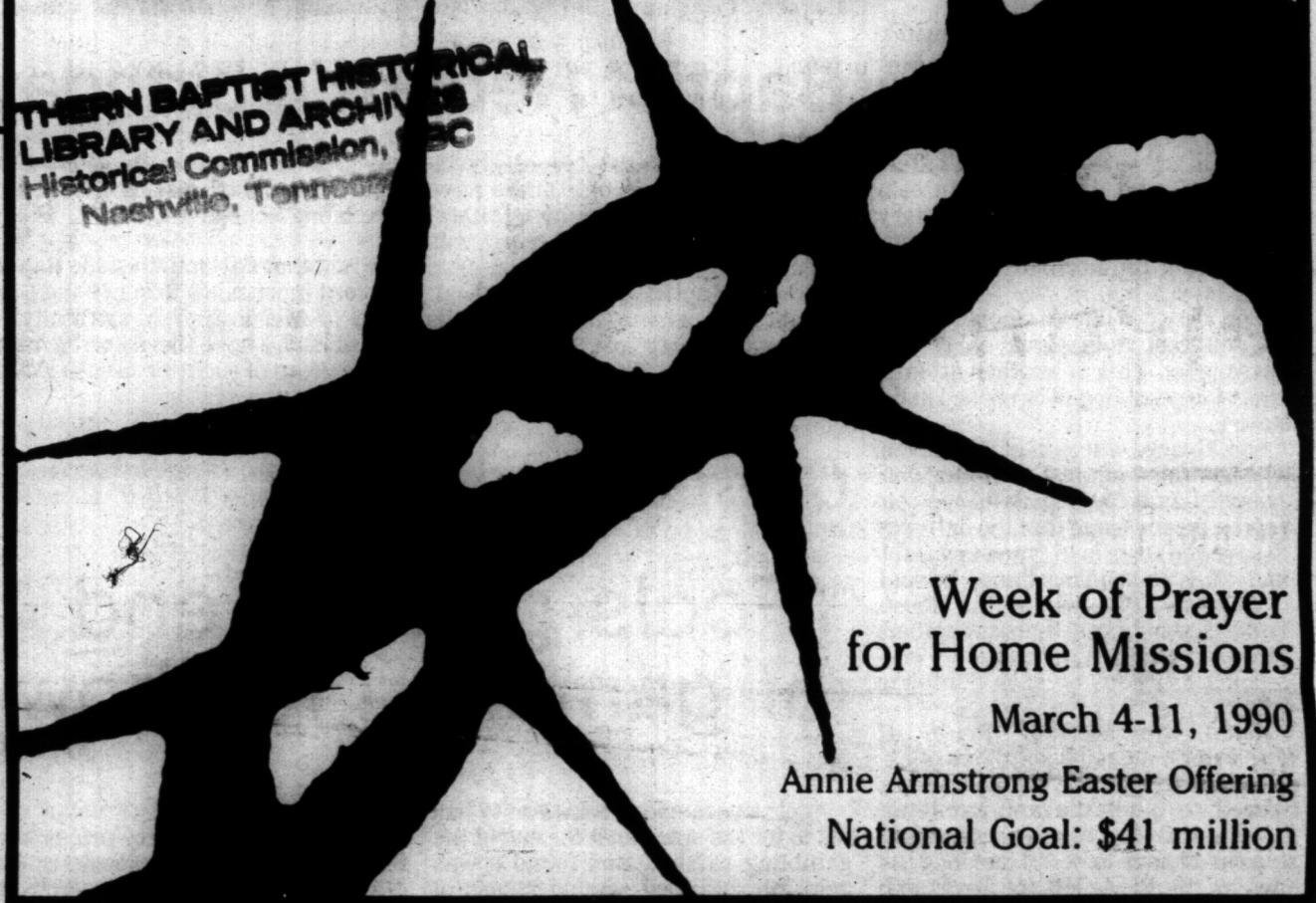
Talpos acknowledged some Baptists worry about new troubles arising if the Romanian Orthodox Church assumes an influential role in the new government. The Orthodox church claims about two-thirds of the population.

"We still need a lot more Bibles, especially now because of the revolution," Talpos added. "Many people would say this was a miracle of God," including some government officials who said so on television.

Art Toalston writes for the FMB.

I WILL TELL THE GOOD NEWS

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee



Week of Prayer
for Home Missions

March 4-11, 1990

Annie Armstrong Easter Offering
National Goal: \$41 million

Baptists to coordinate Eastern Europe aid

By Art Toalston

DORFWEIL, West Germany (BP) — With numerous Baptist groups launching relief and evangelism efforts in Eastern Europe, a clearinghouse committee has been formed to channel Baptist resources to the most urgent needs.

"The key word is stewardship," said Keith Parker, director of Southern Baptist Foreign Mission Board work in Europe.

Baptist Response-Europe is the name of the committee, created during a Jan. 22-23 consultation of representatives from Baptist unions in seven Eastern European countries, the Baptist World Alliance, European Baptist Federation and Southern Baptist Convention. The 33 participants met in Dorfweil, West Germany.

It was the first meeting of representatives of Eastern European Baptist unions in the wake of monumental political changes that have jolted the region in recent months. Parker described it as "a significant historical occasion" for Baptists.

But the participants spent little time celebrating. Rather, they grappled

ed with the challenges at hand in Eastern Europe.

"Many mission groups, Baptist groups and individual churches are responding to the needs and opportunities in Eastern Europe but usually without reference to each other," Parker said. "Food and medicine are oversupplied in some areas, while other areas go lacking. Some churches and evangelism projects get much help, while others get no help."

"Europeans are experiencing . . . a family reunion."

Baptist Response-Europe will seek "to gain more accurate information and develop more appropriate means of meeting needs without some of the chaos that has existed," Parker said. He will be one of three members of its coordinating committee, along with Karl-Heinz Walter, general secretary of the European Baptist Federation, who will be the chairman, and Archie Goldie, director of the Baptist World

Alliance's relief department.

Baptist Response-Europe will help Southern Baptists make the best possible use of a \$100,000 Foreign Mission Board allocation of hunger and relief funds for Romania and \$1 million in funds earmarked in December for evangelism, Bible printing and church-growth projects throughout Eastern Europe.

Europeans themselves, including their governments, are taking a leading role in relief efforts throughout the crumbling Eastern bloc, Parker noted.

Even representatives of Bulgarian Baptists, who number less than 700 in 10 churches, loaded six small cars with relief supplies and drove them to Romania during the Christmas season.

Europeans are experiencing something akin to a family reunion after 40 years of separation, Parker said. "Many of the scars of World War II were never really healed; they were plastered over with the wall dividing east and west."

Toalston writes for FMB.

Editorials . . . by Don McGregor

Mississippi River boat gamblers

Even though the Mississippi state Senate turned down a proposal that would have made possible a vote on a constitutional amendment involving a state lottery, that body has approved two measures that would, if passed, enhance gambling in the state.

By a vote of 23 to 21, the Senate passed a bill that would allow river boats on the Mississippi River to operate casinos. If that passes, the boats will have to stay on the Mississippi side, because Louisiana doesn't allow casino gambling on its side of the river.

One senator is quoted as saying that gambling on the boat would be a matter of choice. That is true, of course, but the main idea is to open the door for a state-run lottery. Once gambling is legalized on the river, the lottery backers figure it would be an easy matter to move from that to a lottery.

The Senate also voted to eliminate the present requirement that cruise ships operating in the Mississippi Sound that provide casino gambling be 300 feet long and carry 400 passengers. This is another attempt to get the gambling door opened in the state.

Sen. George Guerieri of Southaven, who has voted against gambling consistently, said the Legislature is conveying the message that the only way to save the state is to "turn to gambling." "It is an insidious thing," he said.

Those two bills will go to the House. Time is short, and House members should be notified immediately concerning attitudes on such gambling bills.

When the 500-foot *Pride of Mississippi*, a casino ship, was docked in Mississippi, the casino backers figured to quiet the anti-gambling forces by saying that any gambling ship would have to be 300 feet long. As soon as the *Pride* left for Texas and two smaller ships came in, the requirement was eliminated.

The Legislature is playing games with the citizens who elected them. The only way to keep their games from becoming nightmarish realities is to let them know that there is no place for gambling of any sort in Mississippi or its waters. The message will have to be forceful and come from many sources, but it will be effective.

Generally, except for Ollie Mohamed of Belzoni and Irb Benjamin of Rienzi, who switched, the senators who voted against lottery voted against the casino boats on the Mississippi River. There just weren't as many of them to vote. John White of Baldwin voted for the lottery proposal but voted against the river boat gambling.

Those voting against the riverboat gambling bill were Jim Bean, Hattiesburg; Barbara Blanton, Brandon; Buddy Bond, Carthage; Jack Gordon, Okolona; Pud Graham, New Albany; George Guerieri, Southaven; Billy Harvey, Prentiss; Alan Heflin, Forest; Hainon Miller, Greenville; Cecil Mills, Clara; John Morgan, Oxford; Ronnie Musgrove, Batesville; Bill Rennick, Ripley; Cy Rosenblatt,

Jackson; Vince Scoper, Laurel; Rob Smith, Jackson; Wootsie Tate, Picayune; Billy Thames, Mize; John White, Baldwin; Richard White, Terry; and Roger Wicker, Tupelo.

Those voting for the riverboat gambling bill were Doug Anderson, Jackson; Irb Benjamin, Rienzi; Claude Bilbo, Pascagoula; Robert Crook, Ruleville; Robert Dearing, Natchez; Vic Franckiewicz, Bay St. Louis; Thomas Gollog, Biloxi; Stephen Hale, Pascagoula; Dick Hall, Jackson; Alice Harden, Jackson; Ken Harper, Vicksburg; Terry Jordan,

Philadelphia; Rick Lambert, Hattiesburg; Ollie Mohamed, Belzoni; Bob Montgomery, Canton; Robert Monty, Greenville; Lynn Posey, Union Church; W. L. Rayborn, Brookhaven; Nevin Sledge, Cleveland; Joseph Stogner, Sandy Hook; Bob Usey, Gulfport; Pat Welch, McComb; and Clyde Woodfield, Gulfport.

In addition to the one who switched, the pro-gambling group lost two who did not vote. Two of the anti-lottery group voted for the river boat gambling, and five did not vote.

Baptist Record's birthday

Today is the Baptist Record's birthday. It is 113 years old. These have been good years filled with a faithful ministry. The Baptist Record was begun 113 years ago by the true Southern Baptist statesman, J. B. Gambrell, in a house that still stands on the property of First Baptist Church, Clinton. The house has been

given to the Baptist Record by the church, and the logistics of moving it are being considered.

From that day until this, the Baptist Record has sought to serve the Baptists of Mississippi as faithfully as possible. We hope there will be many more years of such service. — Editor

Guest opinion . . .

'Fools gold' at end of gambling rainbow

By Lynn P. Clayton

Another American community has fallen for the sparkle at the end of the gambling rainbow and found it was gold foil wrapped around stones of woe.

South Dakota's Deadwood, whose name had become its description, had lost tourists this decade as fast as Wild Bill Hickok hit the floor when he was gunned down at one of the town's poker tables last century. Deadwood's longstanding reputation of rowdiness — Calamity Jane, miners, prospectors, and countless others kicked up their heels there for years; and its brothels weren't closed until 1980 — drew tourists.

With their tourism declining, Deadwood needed economic help. Legalized gambling seemed just the thing.

And the dollars came tumbling in. Eight months after legalized \$5 limit black jack and poker began and the city set up its own nickel slot machines, some \$1 million dollars landed in the city's coffers. Not bad for a town whose annual budget had been only \$1.5 million.

The gambling drew tourists and dollars. It also drew out-of-town real-estate developers whose interest has set off a frenzy of speculation, according to NEWSWEEK, January 8, 1990. NEWSWEEK reports Main Street buildings valued at \$50,000 to \$75,000 are bringing four to five times that

much.

Skyrocketing property prices may be good for a few landowners; but NEWSWEEK says that for merchants facing jacked-up rents, the boom is a bust. "Most of us were too naive to realize what would happen," Erma Opitz, owner of a shoe and clothing store, told the magazine. She will pay the higher rent, but the landlord will not give her a long-term lease; and without the long-term lease, she is unable to invest in inventory.

Some of the initial local boosters of the gambling initiative also are dismayed. "There's a lot of gold fever and greed now," says Bill Walsh who owns Dirty Nelly's Saloon.

So, whom does the boom benefit? The gambling operators, of course. Out of town, and even out of state, gambling proprietors with big bankrolls have come to Deadwood looking for more suckers. The locals will lose their businesses and the style of life they turned to gambling to save, but the owners of the gambling tables will prosper. Of course, that's not the way the town planned it; but that's what happens when the gold foil falls off the promises and reality shows through. Ask Atlantic City, New Jersey, whose similar experience should have told Deadwood a thing or two.

Next, Deadwood can expect in-

(Continued on page 10)



The SBC budget and the joint committee

According to all accounts, the Southern Baptist Convention Executive Committee will consider this month a proposal from its program and budget subcommittee to remove \$350,000 in funding from the Baptist Joint Committee on Public Affairs. That would leave the Joint Committee \$50,000 coming from the Southern Baptist Convention. Evidently, the Christian Life Commission would get almost \$300,000 in order to move into the area of religious liberty. The SBC Public Affairs Committee would get \$50,000 to do the same thing. That is the area in which the Baptist Joint Committee works.

It is difficult to understand the rationale behind all of this. There never has been a reasonable explanation. In fact, the effort to defund the Baptist Joint Committee has been going on for several years; and no one has offered much of an explanation at all.

The Executive Committee appointed a study committee a couple of years back; and James Yates, pastor of First Church, Yazoo City, was a member of the committee. The recommendation of the committee was to continue to work with the Baptist Joint Committee.

The convention accepted the committee's recommendation. In fact, the convention has consistently refused to defund the Baptist Joint Committee. Yet elements of the Executive Committee and some of the members of the convention's Public Affairs Committee, who make up the Southern Baptist membership on the Baptist Joint Committee, have continued to try to find ways of decimating the Joint Committee.

There is no rhyme or reason for such action.

If the proposal for slashing the Bap-

tist Joint Committee's budget is accepted by the Executive Committee, it may get clear sailing at the convention; for it would then be a part of the maze of the total budget picture. It needs to be stopped this month.

The Baptist Joint Committee has done a magnificent job for all the years of its existence.

Leaving the Baptist Joint Committee with only \$50,000 in funding from the SBC would put just enough money in that body's treasury to give Southern Baptist's Public Affairs Committee license to create confusion in the Joint Committee. That is what is happening now, but at least the money is significant.

Some Southern Baptists are upset because the Baptist Joint Committee will not lobby before Congress in support of anti-abortion legislation and mandated prayer in public schools. Just about all Baptists are opposed to mandated prayer in public schools, however; and abortion is not an issue involving the separation of church and state. The Baptist Joint Committee deals solely in that field. The separation of church and state involves religious liberty, which the new proposal would give to the Christian Life Commission.

If there is any reason in that, it hasn't been presented yet.

Not long ago the Southern Baptist Convention's portion of the Baptist Joint Committee budget amounted to some \$480,000. Then it was cut to \$400,000. This proposal would cut it to \$50,000.

We don't need the confusion of three Southern Baptist-related bodies doing the same thing in Washington. The Baptist Joint Committee is going to remain in business. We need to be a part of it in a significant way.

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The Baptist Record

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Thursday, February 8, 1990

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Subcommittee proposes drastic cut in BJC funds

By Lonnie Wilkey

NASHVILLE — Southern Baptists' Cooperative Program financial support of the Baptist Joint Committee on Public Affairs may be reduced drastically if a proposal by the program and budget subcommittee of the Executive Committee, Southern Baptist Convention, is approved by the full committee in February and by the SBC in June.

Under the 1990-91 CP allocation budget adopted by the 26-member subcommittee, chaired by William Harrell of Georgia, Jan. 25 in Nashville, the Washington-based BJC's budget would be slashed 87.24 percent, from \$391,796 this year to \$50,000.

The final decision regarding the proposed cuts would be made by messengers to the Southern Baptist Convention's annual meeting June 12-14 in New Orleans, La.

The BJC's loss would mean large gains for the Public Affairs Committee and the Christian Life Commission. The PAC's budget allocation will increase 307.53 percent, from \$23,704 to \$96,600.

The Christian Life Commission would gain an additional \$293,728 or 32.73 percent over its present allocation of \$897,508.

Those actions represent a change in how Southern Baptists would handle religious liberty and church/state matters in Washington, D.C.

For more than 50 years the Baptist Joint Committee on Public Affairs, which represents eight other Baptist entities, has been Southern Baptists' primary voice on such matters.

But in recent years, the BJC has

drawn criticism from some Southern Baptists who feel the organization has not been sympathetic with their concerns, especially since the SBC provides a major portion of the BJC's funding.

The BJC's budget has been challenged from the floor of the Southern Baptist Convention at several meetings and the BJC has been the subject of three special committees of the Executive Committee. (Consistently the convention has refused to slash the BJC budget.)

On the first night of the budget hearings (Jan. 24), however, the subcommittee approved two actions which change that approach.

The subcommittee approved a revision in the program statement of the Christian Life Commission that would allow the agency to have a voice in religious liberty matters. The CLC's proposed revision was in response to a request to the SBC's Executive Committee last September.

In a prepared statement released after the session, CLC Executive Director Richard Land said, "These changes, if approved, would give the CLC a religious liberty responsibility, not the religious liberty responsibility, in relation to the Southern Baptist Convention."

The proposed revisions, adopted by the program and budget subcommittee, must also be approved by the full Executive Committee, the CLC's board of trustees, and the Southern Baptist Convention.

The subcommittee also adopted five "guidelines" for the Public Affairs Committee. The PAC, which has been

operating under the program statement of the Baptist Joint Committee, cannot have a program statement, according to SBC bylaws.

The guidelines are:

- Address matters of religious liberty and church-state issues concerning the Southern Baptist Convention and various state Baptist conventions.

- Represent the SBC on the Baptist Joint Committee on Public Affairs with the understanding that the BJC shall not address issues other than those regarding religious liberty and separation of church and state.

- Relate to and cooperate with the Christian Life Commission in areas of joint concern and in particular as to matters of religious liberty where there is a possibility of jointness in such ancillary endeavors.

- Relate to Southern Baptist entities, Baptist state conventions, associations, churches, and Baptist leaders and other interested persons promoting and encouraging religious liberty.

- Relate to the Baptist Joint Committee on Public Affairs and be the vehicle through which the BJC makes its budget requests and in regard to which the BJC will account financially and have a review of their program and personnel for and in behalf of the SBC.

After the program statement revision and guidelines were adopted, the committee began hearing budget requests from heads of SBC agencies and related organizations.

Most of the requests were from three to 10 percent increases though

(Continued on page 5)

Mississippi Baptists — You're great!

"Great" is not really a strong enough word for you all! Would you believe that you sent \$2,881,764.26 for the Lottie Moon Christmas Offering during the month of January?

This is the largest-ever one month receipts for this special foreign missions offering by folk in our state!

Thank you! Thank you for praying for missions and missionaries. Thank you for promoting the Foreign Mission Week of Prayer and the Lottie Moon Christmas Offering.

Who knows how many people in our world will be touched by the Gospel because of the generosity of people in our churches?

Marjean Patterson
Mississippi WMU director

State CP gifts pass \$2,000,000 in January

Mississippi Baptists gave more than \$2 million through their Cooperative Program in January, according to an announcement by Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board.

Gifts totaling \$2,220,332 made January the first month ever to break the \$2 million mark. January 1989 giving was \$1,381,445, \$838,887 less.

The previous highest giving in a single month was in December of 1988 when \$1,945,254 was given. The highest month of giving in 1989 was \$1,857,713

last May.

The 1990 Cooperative Program budget, set during the Mississippi Baptist Convention meeting in Jackson last November, is \$19,581,130. To make the budget, gifts need to average \$1,631,761 each month, the pro rata amount. January gifts were \$588,571 more than that amount.

The Cooperative Program is Southern Baptists' unified offering plan whereby churches voluntarily fund missions and Christian education projects in the state and around the world.

Two Acteens conventions are slated for March

Two conventions for Mississippi Acteens are coming up the first two weekends in March.

Acteens and their leaders may choose to participate in the Acteens Convention at First Church, Hattiesburg, on March 2-4 or at First Church, Grenada, on March 9-11.

Each convention begins Friday evening and concludes Sunday morning with a worship and commitment service. The theme for each convention will be "In His Name, Reach, Teach and Touch."

Some of the featured program people are the Rob Sugg family, mis-

sionaries to Taiwan; Lisa Leavell, concert artist, Jackson; Dottie Williamson, home missionary in Pearl River Association; Marti Solomon, national Acteens consultant (Grenada only); Bill Causey, executive director-treasurer, MCB (Grenada only); and Mrs. Cindy Pelphrey, Acteens leader, Columbus.

Pre-registration is requested. Additional information may be obtained by writing Jan Cossitt, state Acteens consultant, Box 530, Jackson, MS 39205 or by phoning the WMU office at 968-3800.

Evangelism Conference speaker:

"We need personal revival"

By Tim Nicholas

Speakers at the Mississippi Baptist Evangelism Conference last week told participants ways to get ready for revival. Their topics ranged from asking for preachers to get right with God to simply getting the names and addresses of lost persons.

Evangelist from Brandon, Gary Bowlin, told the approximately 900 persons who attended the conference that for "the preachers of Mississippi to get right with God," three areas of personal revival need to be addressed.

"We need a revival of moral purity," he said. There is also a need for a "revival of integrity and honesty," and the former certified public accountant, who added, "You'd be surprised how many ministers don't tithe." And Bowlin suggested a "revival of motivational purity —

what motivates you to serve the Lord?" he asked. "The ministry is a calling, not a career."

Bowlin said that with more than a million lost people in Mississippi, there also needs to be a revival of personal soul winning. "You want to get your cold heart fired up?" he asked. "You go tell somebody about Jesus."

Howard Ramsey, director of personal evangelism for the Home Mission Board, spoke of the need concerning people without Jesus, to "identify (them) by name and address if we're going to reach them." He spoke of advertising by such as billboards since otherwise "most will never come."

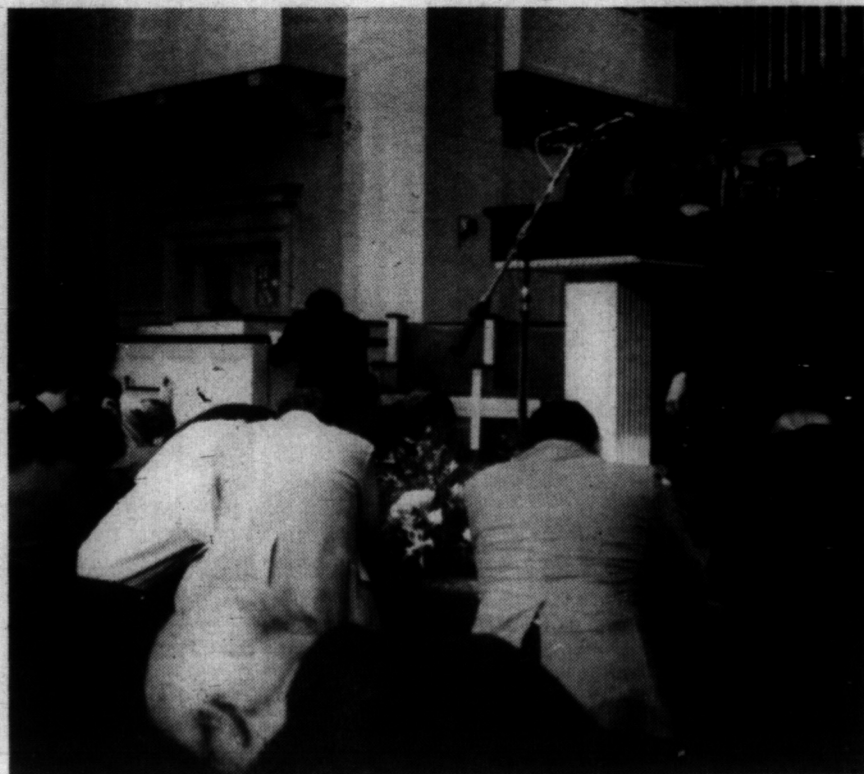
He told of getting a letter from Las Vegas following the Southern Baptist Convention there last year. In the envelope was a bleached version of a

formerly blue witnessing tract that had been used during the convention.

"Dear Mr. Personal Evangelism:" the letter began. The writer had found the booklet in the dirt and had hand washed it twice so she could read it. The woman had read the booklet and found her need for Christ through the reading. "Why didn't you come to us?" she asked.

A bit of research found that her zip code was the only one not included in the organized witnessing in neighborhoods during the convention. There was only so much time, leaders said. Ramsey said the omission was being rectified with witnessing being done in that woman's neighborhood. She had written, "Please come to my neighborhood; we won't throw the booklets away."

(Continued on page 4)



Evangelism Conference participants kneel at altar following Fred Wolfe's message on Tuesday evening.

Thursday, February 8, 1990

Evangelism Conference

(Continued from page 3)

Leonard Sanderson, an evangelist from Pineville, La., spoke to the group concerning the 'spring Here's Hope, Jesus Cares for You simultaneous revivals. In Mississippi they will take place March 18 through April 29.

"You don't have to have simultaneous revivals to have revival, but it's an effective way," he said. There will be people praying at the same time, knocking on doors at the same time . . . "and when invitation times comes and one or two people come down the aisle, multiply that by thousands of churches," he said.

Two speakers mentioned "the equality of sowing and reaping," as Southwestern Seminary Professor Roy Fish phrased it. Ramsey said that the sowers and reapers "shall rejoice together because the crop was gathered." Fish asked if there were anyone who had shared with others about Jesus, but had never seen anyone come to him. "I want to get you off that guilt trip," he said, adding, "If you could see heaven's newspapers, you would see headlines about faithful sowers."

(Continued on page 5)



Leonard Sanderson



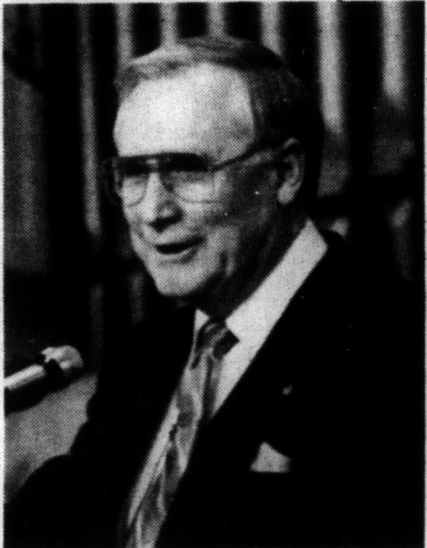
Gary Bowlin



Larry McSwain



Bill Causey



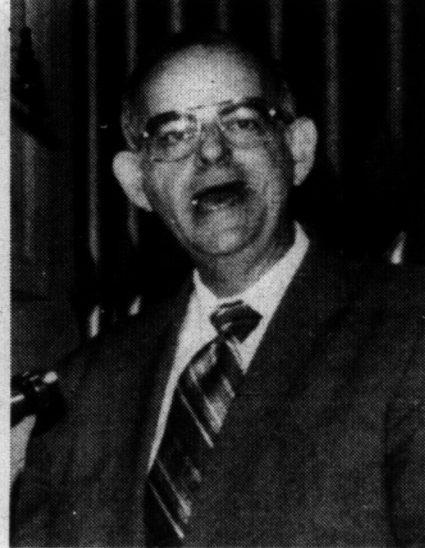
Howard Ramsey



Joel Gregory



Roy Fish



Joe Anderson gives testimony.



One Voice



Lisa Leavell, singer.



Charles Bingham, singer.



Irene Martin, pianist. Dot Pray, organist.



The Singing Churchmen.



Singers from Forest Church, Forest: Cindy Cockrell, Scott Adkins, Jimmy Hurdle, and Ann Colt

Subcommittee will propose drastic cut in BJC funds

(Continued from page 3)

higher requests were made by Southwestern Baptist Theological Seminary, Historical Commission, Radio and Television Commission, PAC, and CLC.

After the requests the subcommittee began deliberations on the 1990-91 budget allocations. The new budget goal of \$137,332,523 is based on receipts of the last fiscal year in question, (1988-89) a 1.89 percent increase over CP receipts for 1987-1988.

This performance-oriented method of deriving a budget goal was adopted by the Executive Committee at its meeting last February.

As a starting point each agency and organization was granted a 1.89 percent increase over 1989-90 budget.

An amendment was offered to take

\$70,000 from the budget of the Education Commission and give it to PAC. The amendment failed after it was suggested that increases to PAC or CLC should come from the BJC's budget because of similar program statements.

Committee members dealt with the question of those three entities' budgets for more than two hours. The primary focus was on an amendment that would cut the BJC's funding to \$50,000.

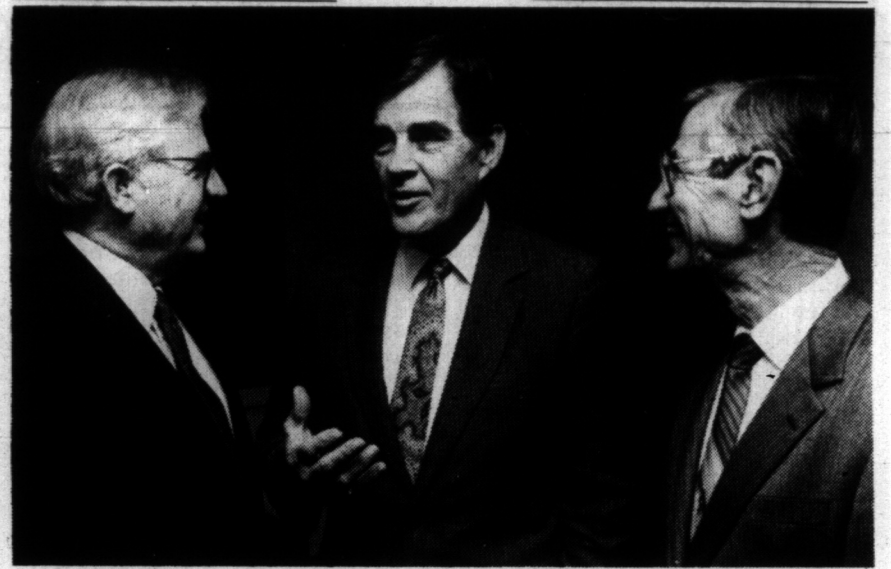
Members finally approved, with about four dissenting votes, to reduce the BJC's funding to \$50,000. PAC would receive \$96,600 with the remainder going to the CLC.

The Public Affairs Committee was the only organization which received the full amount it requested. In their

budget report, PAC officials indicated most of the additional funds would be used for a Religious Liberty Conference and production of a quarterly newsletter.

The CLC, which received an additional \$293,728, had asked for an increase of \$310,850. CLC officials indicated a need for \$50,000 for expansion of its Washington office which is being relocated due to renovation of the existing space.

The remainder of the increase would be used for hunger relief, computer replacement, increasing from four to five the number of issues of *Light*, and basic price index adjustments, according to the written budget requests.



McCaleb: "Outstanding Music Educator"

NASHVILLE — Jimmy McCaleb (right), minister of music at Southside Church, Jackson, and Cecil Roper (left), professor of church music at Southwestern Seminary, were honored as outstanding music educators by state and national church music leaders during their annual December planning meetings. Wesley Forbis, director of the Sunday School Board's church music department, talks with them following the awards luncheon recognition. (Photo by Jim Veneman)

Evangelism Conference . . .

(Continued from page 4)

Fish told a story of a man who, in his travels, heard of eight people on several continents who had become Christians because of a fleeting verbal witness, a little old white-haired man who had approached them on George Street in Sydney, Australia. The man said he finally visited Sydney and sought out the old man. Telling of the results of his witness, the old man exclaimed, "This is the first time I've ever heard of anybody coming to Christ through my testimony."

MBCB Executive Director-Treasurer Bill Causey told of his

dream for Mississippi. He said his dream is "that every child will have a mother and daddy. They'd work hard, laugh a lot, say a blessing at the table. They'd pray before they went to bed at night, go to church on Sundays and be there on Wednesday nights and their experience in church would be the happiest experience in their lives . . . (children will) not grow up before their time . . . all will be able to get an education of excellence (in an aside, Causey said 'I hope that word gets to the governor') and God will be our counselor and guide . . . and let everybody find fulfillment and dignity in his work."

Causey broke from his reverie and noted, "But that ain't the way it is and you and I are engaged in a warfare." Causey told of counseling former witches and satan worshippers in Jackson. He asked participants to join together into a great army to fight in the warfare against the devil. "We'll spread out all over the state," he said, asking people everywhere, "Would you mind letting me explain how to meet Jesus?"

Joel Gregory, pastor of Travis Avenue Church in Fort Worth, also talked of the powers of evil. He told of several people involved in channeling, where people long dead speak through people alive, or channelers, who charge money to hear what they say. Gregory compared such apparent "miracles" to the lack of change in Simon Magus, the character in Acts 5 who said he was converted to Christianity, but no changes were noted. Said Gregory, "There is a faith greater than the faith that has to see

a miracle." He added, "Whether God sends a miracle or no, Jesus Christ is Lord."

Southern Seminary Professor Larry McSwain talked of the difficulties in actually communicating with people outside the church. He said Christians need more effective methods of getting the message out, which "will require a much greater diversity of approaches than in the past."

He added, "What we are talking about . . . is change." McSwain said that Christians can't preach conformity. He said the first century Judaizers required converts to Christianity to become Jews first. That approach, he said, "wraps the gospel in the bondage of culture." The problem is, he said, "it limits the evangelist to his or her own kind."

McSwain said the method of syncretism is one where the market defines the message and forces the witness to "adjust the message to any current fad of today." He said the apostle Paul's method was related to "the ability to transform anybody out of any culture."

He added: "If we succeed at sharing the gospel more broadly than ever before, we must provide leadership positions" to the new Christians.

Closing speaker Fred Wolfe, pastor of Cottage Hill Church, Mobile, talked about the Holy Spirit, noting that "the first fruit of the spirit is the life of Jesus Christ." He said the Holy Spirit gives Christians the power to know the word of God, the power to be, and the power to do — serve God.

Earlier, Wolfe said that Jesus wants to cleanse Christians' personal temples — their bodies, and the corporate temple — his body, the church. He added that he had been told, "There's a higher call than to preach. It's a call to prayer."

The Evangelism Conference is sponsored by the Mississippi Baptist Convention Board's Evangelism Department, Guy Henderson, director. Henderson spoke briefly to the group. He said a Christian's priorities are spelled out. "How we spend our time will indicate what our priorities are. We need to be spending time in prayer and witnessing."

Devotional

The number one hurt in America

By Pat Bufkin

While reading a recent survey, I discovered that more people suffer from loneliness than any other single cause.

Loneliness is a painful awareness that one lacks meaningful relationships. It brings discouragement, a sense of isolation, restlessness, anxiety, and an intense desire to be wanted and needed by someone. Lonely people often feel left out, unwanted, rejected or worthless.

However, this is nothing new, for many of the giants of faith in the Bible experienced loneliness. People like Adam, Jacob, Moses, Job, Nehemiah, Elijah, Jeremiah, and the Lord Jesus Christ were often lonely. We could find some positive solutions by studying their lives.

Adam, for example, was a lonely person until God created Eve. In Genesis 2:18, God said, "It is not good for man to be alone; I will make him a helper suitable for him." Fellowship with God was not enough to satisfy Adam's loneliness. But in fellowship with God and Eve, Adam was neither alone nor lonely.

Elijah was also lonely. When he learned of Jezebel's intention to kill him, he ran for his life. Then, feeling sorry for himself and being lonely, he asked God to kill him. In I Kings 19:13-14, he told God that he was the only prophet alive. But God informed him that he was not alone. There were 7,000 people who had never bowed to Baal.

Jesus Christ also spent many lonely hours. He must have been especially lonely in Gethsemane. But Jesus said that he was not alone. His cure for loneliness was his daily relationship with the Father. In John 16:32, he said, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me."

The cure for loneliness, according to the Bible, is communion with God and people, especially Christians. We need to love and to be loved, to encourage and to be encouraged, to forgive and to be forgiven, and to care for one another. A growing relationship with God and with each other becomes the basis for any solution to the problem of loneliness.

How does one build such a relationship? Prayer and Bible study build stronger relationships with God. Fellowshiping with believers such as worship, activities, Bible study groups, prayer meetings, and working together help build relationships with Christians. Building meaningful relationships with God and man helps fight the problem of loneliness.

Bufkin is pastor, Pilgrim's Rest, Crystal Springs.

Gulfshore seeks summer employees

Gulfshore Baptist Assembly is accepting applications for employment for the 1990 summer staff, according to Frank Simmons, assembly manager.

"College age applicants who are interested are encouraged to consider this avenue of ministry and service," said Simmons. The assembly will begin its summer program on May 19, and continue through Aug. 17. A feature of the summer program this

year is the addition of four CENTRIFUGE events, sponsored by the Baptist Sunday School Board, SBC at Gulfshore. The Gulfshore schedule features senior adult, single, youth, music, family, and adult leadership conferences. "It is hoped that 1990 attendance will be the largest ever for Gulfshore," said Simmons.

Available positions include food services, Red Cross trained lifeguards, housekeeping, registration and office,

first aid, and grounds and maintenance.

The assembly provides a program of activities for the staff, so that they have the opportunity for service as well as personal spiritual growth and development.

Interested college age students may meet with Simmons Feb. 19 - March 8 on various college campuses across Mississippi, where he will interview prospective employees. The recruiting schedule is as follows:

Monday (Feb. 19)

Tuesday (Feb. 20)

Wednesday (Feb. 21)

Thursday (Feb. 22)

Monday (Feb. 26)

Wednesday (Feb. 28)

Thursday (Mar. 1)

Monday (Mar. 5)

Thursday (Mar. 8)

Miss. Delta Community College BSU

Delta State BSU Center

Northwest MS Community College

Ole Miss BSU Center

Miss. State University BSU Center

Northeast MS Community College BSU

Itawamba Community College BSU

East Central Community College BSU

Clarke College Administration

Hinds Community College BSU Center

Jones County Junior College BSU

William Carey College, Lawrence Hall

University of Southern MS BSU Center

Mississippi College BSU Center

Miss. State University BSU Center

11:30 a.m. - 1:30 p.m.

3:00 p.m. - 6:00 p.m.

9:00 a.m. - 10:30 a.m.

12:00 noon - 4:00 p.m.

11:00 a.m. - 4:00 p.m.

11:00 a.m. - 2:30 p.m.

3:30 p.m. - 5:00 p.m.

11:00 a.m. - 1:30 p.m.

2:00 p.m. - 3:30 p.m.

5:30 p.m. - 7:30 p.m.

11:00 a.m. - 3:00 p.m.

12:30 p.m. - 3:00 p.m.

3:30 p.m. - 7:30 p.m.

3:30 p.m. - 7:00 p.m.

12:30 p.m. - 4:00 p.m.

For additional information about an interview, contact Frank Simmons at Gulfshore or the BSU director on the

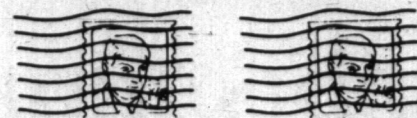
college campus in your respective area of the state.

For a staff application and other in-

formation write to Summer Employment, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571.



Letters to the editor



Help for Romanian Baptists

Editor:

The road to freedom for Romanians has been hard and painful over the last few weeks. Many efforts are well underway to assist our brothers and sisters there in the form of food, clothing, and medicine. My parents, Revs. Jeremie and Madeleine Hodoroba, from Paris, France, have been strategically involved in coordinating the relief efforts from Western Europe. Their significant ministry in Romania through the air waves of Trans World Radio over the last 28 years has inspired believers to a deep and vibrant faith.

Baptists in Romania represent the largest Protestant denomination in this area. Their faith has endured harsh persecutions, rejections, and the destruction of their churches. Interestingly, their powerful presence results from the commitment of some German and Southern Baptist missionaries who back at the turn of this century riskfully ministered to this otherwise Easter Orthodox population.

The needs arising now after the urgency crisis is passed consist of hospital surgical materials, church office supply equipment, cars for pastors, and Romanian Bibles and religious literature. The stock of Bibles is becoming dramatically low; some pastors are serving as many as seven churches, often with little time for ministry preparation and renewal.

I believe our churches in America can provide a significant witness at this crucial time in meeting these developing needs with great generosity. Through Dr. Goldie, director of Baptist World Aid, I learn that a relief fund has been established for Romania. All monies specifically designated to the Romanian relief will enter the borders to serve the most critical needs at hand, and will be used by the national Baptists in their opportunities for ministry.

May I urge Southern Baptists to contribute graciously to this cause! Funds can be sent to:

BWAid/Romania
6733 Curran Street
McLean, VA 22101-3804

D. Sida Roberts
Campbellsville, Ky.

A salute to 27 hero-statesman

History has witnessed, and condemned, what is happening in the aftermath of the Senate's refusal to promote a state lottery. In the hostile atmosphere of misrepresentation, threats, derision, and denunciation, 27 men stood firmly for their moral convictions and for the well-being of the people.

The lottery question has (1) corrupted much of the state's media; (2) corrupted a section of the state's Legislature; (3) revealed the highest state official as one who will resort to questionable means to meet expenses; (4) promoted, by the use of a faulty method — the poll, the idea that our good Mississippi people are, at heart, gamblers.

Twenty-seven men resisted offers of remuneration for their influence, pressure from fellow legislators, and some public disapproval to give the lottery the coup de grace.

Now these men are being publicly denounced by the media for refusing to submit a referendum to the electorate which is tantamount to fiscal suicide. These denunciations carry open threats that they will not be re-elected to office. Their names and pictures have been published to help voters to remember them. This conduct is reprehensible, and the good people of the state should call for this to stop. I do so call; not as their chosen representative, but as one who has a citizen's right to freedom of speech.

Acceptance of a lottery would be approval in principle of gambling generally. Witness the parasitic bingo, promoted by entrepreneurs, "churches," and "charitable" interests. This would be a gold-fringed invitation to evil-minded people to enter Mississippi and make it a moral, financial, social, and religious wasteland.

Twenty-seven statesmen, at great personal risk, formed a vanguard against these servants of the devil and saved our state from more peaceful, prosperous and decent happy living.

God bless them, whatever their motives!

Cecil Roberson
Retired Baptist minister
Meridian

Request for correspondence

Editor:

First of all, my name is Maurice Harris. I'm 37 years old, and I'm a black male. I'm from Birmingham, Ala. As you can see, I'm in prison in Indiana. I don't have any family here. Now I know the meaning of getting a letter or a card. I'm hoping that you can put my letter in your paper so that I can meet someone to correspond with. There is no obligation. Just friendship that I would like to share with someone. I made a mistake in my life, and now I have to pay for it. But none of us can be 100 percent sure that this will not happen to them or someone in their family or even someone you know. So I hope you don't judge me and that I may find someone through your paper who feels the same way. If you can help me, I'll appreciate it.

Maurice Harris #894608
P. O. Box 30
Pendleton, Ind. 46064

We would not want to fail to help in such a situation as this when there is real need. Readers need to be aware, however, that sometimes from such relationships come requests for money. — Editor

Never a busy day

Editor:

Southern Baptists number about 14 million church members. We have envisioned reaching the entire world with the gospel by the year 2000.

Every year we promote the Lottie Moon Christmas Offering for Foreign Missions. The national goal for 1989 was \$81 million.

We have a vision, and money is being given. What is missing? A few go, more give, but how many pray? The Foreign Mission prayer line is 1-800-255-7335. Each week a new prayer need is recorded. Have you ever wondered how you could pray for foreign missions? This toll-free number is an ideal plan to keep up with news and prayer needs of our Southern Baptist missionaries around the world.

But do you know what disturbs me? I have never called the Foreign Mission prayer line and gotten a busy signal. Once again, the toll-free

number that you can call 24 hours a day, seven days a week is 1-800-255-7335.

Some go in person, some go through their purse. Will you, at least, go in prayer?

Bobby Lee
Tupelo

The Guidepost ad

Editor:

While looking through last week's Record, I was appalled to find a full-page ad for Norman Vincent Peale's Guidepost Magazine. I find it hard to understand why you would allow such an ad to be run in a Southern Baptist paper, seeing that Mr. Peale is not a Southern Baptist, nor is he even an evangelical in the historic sense. The fact is, Mr. Peale has denied on national television the crux of our Christian faith, namely, that Jesus Christ is the "Way, Truth, and Life" and the fact that "No man comes to the Father" but by him. Mr. Peale says that Jesus is only one way to God, not the exclusive way as Jesus himself said he was.

I feel that there needs to be a more careful look at the doctrine of those we advertise for before we push their product. I believe in freedom of religion, and would not ever deny Mr. Peale his right to be wrong; but his damnable doctrine of devils has no place in our state paper!! We moan about the decline of people in our churches yet promote the one thing that will drive people from the Lord Jesus Christ! Mr. Editor, be careful what you allow in this paper!!! We must either stand completely for the gospel of Christ or face the judgment of God's Word, "If we or an angel from heaven preach any other gospel to you than that we have preached to you, let him be accursed" (Gal. 1:8).

People do not need to practice the "power of Positive Thinking" or to become "Possibility Thinkers". People need to experience the changing power of the blood of Jesus Christ!! I urge every one who subscribes to this publication (Guideposts) to cancel their subscription and give the money to their local church. Your church needs that money more than Satan!

Keith Powell, pastor
Liberty Baptist Church
Carrollton

Appreciation for senators

Editor:

I applaud you and your staff for the excellent article pertaining to the lottery in your January 25, 1990, issue of the Baptist Record. I also commend you and thank you for showing the names and pictures of the senators who stood firm upon their convictions and voted against the lottery even in the face of what seemed to be enormous pressure from the gambling communities. I, too, commend them and will take note of those senators and will pray that God will continue to bless Mississippi with people like them who are not willing to compromise their convictions and belief to concur with the gambling minority. I should also say how saddened I was in that my senator's picture could not have been placed alongside of those who performed such a "heroic service for their state."

I also would like to express my appreciation to Paul Jones, executive director of the Mississippi Baptist Christian Action Commission. Paul labored hard and tough for not only the Baptists of Mississippi but also the Christians in Mississippi. I know Mississippi Baptists join me in a hearty applause for his diligent work in opposing the lottery.

My prayer is that God will continue to bless us as Mississippi Baptists as we continue to draw the world toward Christ through our efforts to lead them to focus upon him.

May God bless us and lead us.

Paul E. Smith
Tylertown

Thank you for writing. This way the senators will see the words of appreciation. I will not be able to relay all of the telephone calls to all of the senators nor all of the messages delivered in person. All are very much appreciated, however; and we would want the senators to know that there have been many. — Editor

We see things not as they are, but as we are.

Many of life's failures are people who did not realize how close they were to success when they gave up.

Missionary surgeon tells students to 'count trials a joy'



Rebekah Naylor speaks to students at Southwestern Seminary in Fort Worth, Texas, where her father, Robert Naylor, was president for 20 years. Rebekah Naylor is a Southern Baptist missionary to India. (Photo by Morris Abernathy, SWBTS photographs).

FORT WORTH, Texas — Those called by God should consider their trials a joy and persevere to the completion of faith, a missionary surgeon told students at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Rebekah Naylor, Southern Baptist missionary to Bangalore, India, told the students during a chapel service that "counting it all joy became not only a command, but a privilege" in the face of continuing threats to her and the Baptist hospital in Bangalore as a result of labor dispute in 1987.

"We faced months of loneliness, violence, heavy responsibility, and threats that came," Naylor said.

Still, Naylor said she has maintained joy in her work even though she is faced with "the overwhelming population... much poverty and illiteracy... and much lostness."

"But there is great joy in serving in a country like that," Naylor added. "There is great joy in introducing people to Jesus Christ."

Naylor listed for students the "joys"

she said she receives serving as a Southern Baptist missionary, including professional joy as a surgeon.

In the past 16 years, Naylor said the hospital has gone from 35 beds with 12 patients to a 100-bed hospital and an average occupancy of 88. In addition, Naylor said the hospital serves between 300-350 outpatients each day.

And she also receives professional joy from treating patients who are grateful. Many mothers have named their children after her, she added.

Along with her professional joy, Naylor told the students she also receives "great personal joy" from other missionaries, volunteers and Indian nationals. Those nationals are "committed to share Christ with people in their own country," Naylor said.

Naylor said she receives spiritual joy in her work in the hospital through opportunities to share Christ with patients and families.

"The primary reason that Southern Baptists are in India and in any country in the world is to tell people about Jesus. This is why we have a hospital."

Every year, between 150 and 200 people make professions of faith in Jesus through the ministry of our hospital, Naylor added. Nine hospital chaplains visit patients, distributing gospel tracts in seven languages and witnessing, she said.

Naylor said more than 75 patients attend the hospital's Sunday chapel service each week. Ninety percent of those are non-Christians, and Naylor said she presents the plan of salvation to the patients, asking those interested to stay afterward for more information. "There has not been a single Sunday when people did not stay. They are seeking to know the Savior."

Today, Naylor said the presence of the Bangalore Baptist Hospital serves as a witness to the community. In the 20 years since Southern Baptists began medical missions in south India, she said more than 400 churches have been started.

Those churches are "multiplying very rapidly," she said. "We have a goal of 500 churches in our state by the end of this year."

Naylor said she has received joy from "the affirmation of answered prayers" of Southern Baptists for the work in India. "I assure you that God answers prayer," she said.

But the greatest joy Naylor said she has is "doing God's will, being where he wants me to be. If you are seeking real joy, this is what will bring real joy to your life. Joy will come only when you are where God wants you to be."

Proverbs 9:8: "Reprove not a scorner, lest he hate thee: rebuke a wise man and he will love thee." There are people who can't stand criticism. Are you one of them? A wise person listens carefully to correction and instruction for he realizes it's difficult to see your own wrongs. No one is perfect. Whom the Lord loveth, He correcteth. Let us trust the Lord and they to do right and not resent his correction, for the word correction means to make right. — Lena Scott Price, Jackson



Faces and places

by Anne Washburn McWilliams



Friday the 13th, in Tbilisi brings turmoil to thousands

Last week, one newscast showed thousands in a public square in Tbilisi, rallying for independence for the Republic of Georgia, USSR. It took me back to Friday the 13th, October, 1989. I was in that square, mingling with a similar crowd.

"Tbili" means hot; the city gets its name from its hot sulphur springs, but that morning a cool breeze was blowing through the Caucasus Mountains. On a steep bluff, the equestrian statue of the city's founder, King Vahktang, stood behind an ancient church, looking out across the Kura River. On an opposite hill, above a tangle of streets, the ruins of a Persian fortress brooded in the sunlight. Down by the river, fragrance of freshly cooked bread floated from an Armenian bakery. At the foot of St. David's Mountain lay spread the more modern part of the city, with its bazaars and farmer's market and theaters and hotels and the subway where I'd felt like a sardine.

Down there, across the street from the Adjara Hotel, was the Sports Palace, or coliseum. In front of it, 18-year-old men marched back and forth. Post to post on its porch stretched a black banner. Underneath it lay more young men in sleeping bags. This was a sitting strike, said Zviad Gumsukhurdia, one of their leaders, or a peaceful strike. These men were protesting the armed forces draft which would cause them to leave their own republic and serve in the Soviet Army, even against their own people. They were aware, he said, that their refusal to serve could mean imprisonment in Siberia. Little clusters of women stood near the steps of the coliseum — perhaps wives, mothers, sweethearts of the young men.

I received a copy of the declaration the strikers distributed. "In 1921, the Independent Democratic Republic of Georgia was occupied and annexed by troops of Soviet Russia. On 12 August, 1949, pertaining to occupied countries, the Geneva Convention was signed. In accordance with this international document, an occupying power cannot force protected persons to serve in its armed or auxiliary forces. This document (international), which was

also signed by the Soviet Union, allows me, a representative of an occupied country, the right of refusal from service in the occupying forces of the Soviet Union and (the right) to return (my) draft card. Any attempt by the powers that be to persecute me regarding my refusal will be treated as a flagrant violation of (my) international and human rights."

When I eased nearer the coliseum and raised my camera, a man passing by shook his head at me. Already half-afraid of the blue-clad Georgian policemen thickly posted all around me, I backed away. Then as I stood on the steps of the hotel, I saw a horde of people approaching, walking down the center of the avenue. They came on in a steady stream. More and more and more. "What is this?" I asked a bystander. "A parade?"

"No," came the answer, "Merab Kostava, the leader of the Society for the Liberation of Georgia, was killed last night in a car wreck. With him were a man and a woman, both severely injured. The man died today. The woman is in the hospital. These people are marching to show their love and respect for their leader, and to protest his death. They suspect that the accident was planned, and an investigation is underway."

That afternoon I was eating ice cream at a cafe on the hotel terrace. Two medical students were seated at my table, both typical Georgian beauties, with dark hair and creamy skin. David, deputy of the Society for Liberation of Georgia, a lawyer, approached our table and invited me and three other American journalists to go with him to the house where the body of the dead man lay, so that we might tell the story beyond the borders of his republic.

"No!" cried Maria, the student in the bright red jacket, "I wouldn't go. It might be dangerous." She remembered the 21 persons killed in Tbilisi in an uprising last April. I saw the fear in her large dark eyes, and the apprehension.

But David reassured her, "It will be all right. We'll just walk through the house. Nothing will happen." In the end, the four of us journalists went



Thousands in Tbilisi wait in line to visit the home of Merab Kostava, leader of the Society of the Liberation of Georgia. Kostava had died in an automobile accident the night before. Expressions register their grief or anger.

with David in his car.

That was a long "15-minute" drive from the hotel to the home of the dead leader, because, frankly, I was scared. When we got there, I realized that had probably been the destination of the marchers I had seen that morning. We parked at the confluence of three streets. In every direction, as far as I could see, I saw people. On one side of a traffic semi-circle, they were converging into a ragged, wide line that curved up a hillside to a small house, sheltered by big trees.

Uneasily, I thought, "We'll never reach the house before dark." But David asked if four American writers could proceed to the front of the line; people moved aside to let us by. From the hilltop, I looked back toward the sea of sad faces. Near me stood a tall man, tears dripping down his cheeks.

Through one of two front doors, we entered and found ourselves in a tiny kitchen, with a table, stove and a few chairs. To the left of the kitchen a door opened into the miniature living room. In the center of that room lay

the body of Merab Kostava, covered with a white sheet-like shroud edged with freshly cut red roses. In chairs against the walls sat members of Kostava's family, dressed in black.

We paused in the doorway. All was silent except for muffled sobs. The three with me quickly snapped pictures. I simply stood, stunned by the grief I saw written on the faces, and the heavy feeling of sorrow in the room.

We offered a handclasp of sympathy here and there, and stepped through another door, into the yard. There flew a Georgian flag.

Their leader was dead, but — as was evident in the newscast last week — their struggle for liberation did not end with that leader.

Since that Friday the 13th, freedom has spread like a wild fire across Europe.

One Georgian student said to me, "We have more freedom now than we have ever had. We can talk now." But apparently that was not enough.



In Tbilisi, a statue of the Good Shepherd tenderly cradles a little lamb.



Georgian children in Tbilisi stop for an after-school treat at a bakery.



A woman at a farmer's market looks sad and bored as she sells grapefruit and radishes.



A baker in Tbilisi displays a big flat loaf of bread he has just removed from the oven.

capsules



One refugee remains

When American forces invaded Panama last month, Southern Baptist missionary Mary Mangrum found herself in the heart of some of the fiercest fighting. For four days her home was a sanctuary. One refugee remains, the small mixed-breed dog named Justy resting in her lap. She coaxed him inside during the height of the battle.

Missionaries return to El Salvador

SAN SALVADOR, El Salvador — Southern Baptist missionaries John and Peggy Alums have returned to El Salvador after leaving Dec. 1 because of rebel attacks in the capital city. The family traveled from San Salvador to Guatemala City after intense combat erupted between leftist guerrillas and government troops near their home Nov. 29.

The couple and their two children, John Jr., 15, and Kelly, 6, later went to Alabama for a brief vacation. The Alumses are from Mobile and Birmingham, Ala., respectively. Alums directs the retail division of the three Baptist bookstores in El Salvador.

Guinea grants legal status

CONAKRY, Guinea — Southern Baptist missionaries in Guinea report the government has granted a "protocol" to their mission organization. The protocol is official recognition that the mission has a legal right to work in the country. The government recently required all mission groups to submit applications for such a protocol. Southern Baptists were one of the first groups to be approved. If approval had not been given, the missionaries might have had to leave the country, according to a Foreign Mission Board spokesman.

Printers battle paper shortage

BELGRADE, Yugoslavia — The only trouble a printing business operated by Yugoslavian Baptists is having is finding paper. "The poor quality and availability of paper in Yugoslavia has created tremendous problems," reported Keith Parker, director of Southern Baptist work in Europe. A first-ever Bible for Gypsies is among the top priorities of the printing company, Parker said.

Fighting still hampers work

Addis Ababa, Ethiopia — Fighting between government and rebel troops in northern Ethiopia continues to restrict the work of Southern Baptist missionaries in the country.

Since mid-October 17, Southern Baptist workers have waited in Addis Ababa, the capital, for the fighting to stop so they can return to their work in the north.

They have not been able to determine how feeding centers and other mission property in embattled areas have fared in the fighting. Renewed famine now threatens many people in rebel-held areas, according to news reports.

Gaza school expects flood of applicants

GAZA — "The situation in Gaza has stabilized somewhat, even though the Intifada continues," said Dale Thorne, director of Southern Baptist work in the Middle East and North Africa, of the ongoing Palestinian uprising. In March, the Baptist-operated School of Allied Health Sciences in Gaza plans to enroll a new class for the nursing degree it offers. The school expects as many as 8,000 applicants for 15 openings at the school, Thorne reported.

Billy Graham will preach in Berlin

BERLIN, W. Germany (EP) — Billy Graham announced Jan. 15 that he will preach in Berlin March 10, where he hopes to use the new opportunities provided by the opening of the Berlin Wall to proclaim the gospel to the three million citizens in both parts of the once-divided city.

The 71-year-old Baptist preacher made the announcement at a meeting with evangelical leaders from East and West Germany, according to a report from the Information Service of the German Evangelical Alliance. He was accepting an invitation from the Evangelical Alliances in the Federal Republic of Germany and the German Democratic Republic.

Graham said that he hopes for a far-reaching cooperation between all Protestant circles. He emphasized that the purpose of the visit will be to preach the gospel, and he will be refraining from making any political statements.

Graham was visiting Berlin after having visited Pope John Paul II in Rome. Graham is well-known in Europe; he is regarded as the best-known Protestant preacher in the world. He has visited every country in Eastern Europe except Bulgaria and Albania. Between 1954 and 1976, Graham visited the divided country of East and West Germany seven times.

The Sojourner ministry is an opportunity for youth to be personally involved in missions for four to ten weeks in the summer.

International year of the Bible begun; initiated by marathon on Mount of Olives

JERUSALEM, Israel (EP) — At midnight Jan. 1 on the Mount of Olives, the International Year of Bible Reading was officially begun by the reading of the first words of the book of Genesis.

The marathon of continuous Bible reading which followed continued for more than 80 hours on the Mount, soil that is considered sacred to three world religions. The marathon is part of an attempt to focus attention on the Bible and encourage people worldwide to read it.

"The site chosen on its western slopes overlooks a breathtakingly beautiful sweeping panorama of the Old City and West Jerusalem," wrote Thomas Steele who reported on the event for Financial Broadcasting Network. "There were no security problems and special precautions were not necessary."

Reading around the clock, the marathon was completed Jan. 3 at 3:30 p.m. Some 35 people took part in the reading, including local participants from the Jewish, Christian, and Arab communities. Most of the reading was done in English but some

chose to read in Hebrew, German, Dutch, French, and other languages.

The Bible marathon "is a centuries-old practice fundamental to Judaism and participated in by our Lord," said John Hash, who helped provide the impetus for the marathon and the 1990 International Year of the Bible. "The year-long reading through the Scriptures in Jewish synagogues is called 'the Haftorah,' and concludes this year on the evening of Oct. 11. However, the reading of Genesis, Chapter One, begins immediately and launches the next year's Haftorah. A joyous festival called 'Simhath Torah' celebrates the conclusion of the year-long public reading of the Scriptures."

The International Year of Bible Reading gained momentum during 1989 and was the subject of a bill which passed both houses in the United States Congress with overwhelming majorities. A presidential proclamation was signed in December and will be the centerpiece of the President's remarks at the 1990 Presidential Prayer Breakfast, Feb. 1, in Washington D.C. Over 20 governors have issued similar proclamations, as

have civic leaders and heads of government in numerous other countries.

A Jewish woman who accompanied the U.S. group to Jerusalem for the Bible reading said that "my Jewish faith has been wonderfully strengthened from this personal exposure to the Scriptures."

"This is one of the most meaningful experiences of my life," said Norris Sydnor, pastor of Riverside Baptist Church in Fort Washington, Maryland. Sydnor was the former special assistant to both President Ford and President Reagan. "I've met with heads of governments, and high government officials many times, but nothing compares to the experience of meeting God in the pages of the Bible in this unique and special place."

Jerry Wiles of Southern Baptist College who directed the marathon, said that he believes "the Bible reading marathon on the Mount of Olives in Jerusalem with its international exposure will challenge many around the world to personally read through the Bible during the year."

Senior adult discipleship conferences set for April

NASHVILLE — Two national discipleship conferences for senior adults will be held April 23-26 at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist conference centers, with a Mississippian as a leader at Glorieta. During the week, senior adults may attend Bible study sessions, worship services, and group seminars. "Cults: The Truth about Untruth," and "Creation: And God Said..." are among the seminar topics to be offered.

At Ridgecrest, Ernest Mosley, executive vice president of the SBC Executive Committee, will be the keynote speaker. Ferris Jordan, professor of adult education and chair-

man of the division of religious education ministries at New Orleans Seminary, will be the Bible study leader at Ridgecrest.

At Glorieta, the keynote speaker will be Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, and the Bible study leader will be Chester Swor, author and speaker from Jackson, Miss.

Senior adults may obtain registration information by writing the discipleship training department, adult section, Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. 37234.

Congress to resume debate on child-care legislation

By Kathy Palen
WASHINGTON (BP) — As members return for the second session of the 101st Congress, child care promises to remain on the legislative priority list.

Since the Senate already has passed a comprehensive child-care bill, action now must be taken by the House of Representatives — where Democrats are divided over how to provide federal funding for child-care services.

Last fall, the House attached two versions of a child-care bill — one designed by the Education and Labor Committee and the other by the Ways and Means Committee — to the fiscal 1990 budget-reconciliation bill. But when the measure went to conference with the Senate, House participants were unable to work out a compromise between the competing versions of H.R. 3 and finally stripped both from the reconciliation bill.

During the new session, the House Democratic leadership is faced with either forcing a compromise between supporters of the two approaches to federal child-care funding or allowing the dispute to be fought out on the House floor.

The conflict centers on whether the government should establish a new grant program or use the existing Social Services Block Grant to

distribute federal funds for child-care services.

The Education and Labor Committee advocated establishing a new grant program that would provide funds for day-care programs for children under age 13. The funds would be distributed through the states, which in turn would give the money to eligible child-care providers.

In contrast, the Ways and Means Committee approved a proposal to increase the Social Security Act's Title XX block grant program. The increase would be earmarked for child care and could not be used to take the place of federal and state funds already being used for that purpose.

But even after the House works out a compromise on the child-care issue, that legislation must be reconciled with the bill already passed by the Senate.

The Senate child-care package would authorize \$1.75 billion in direct grants for payments to parents and child-care providers, as well as almost \$2 billion in tax credits to assist low-income parents with young children.

The final hurdle to enactment of child-care legislation will be the approval of President Bush, who has expressed concerns about the approaches being taken in the Senate and House.

L. C. Anthony, pastor, retires

Old Hebron Church, Jeff Davis County, held a reception Dec. 31, honoring Mr. and Mrs. L. C. Anthony on his retirement from the pastorate.

After 34 years of serving as pastor of Baptist churches, Anthony said, he decided it was time to "move home" and do supply work when needed for other churches. He and his wife now live on Highway 13 south of Prentiss. His address is P. O. Box 605, Prentiss, Miss. 39474 (phone 792-8269). He is available for supply work.

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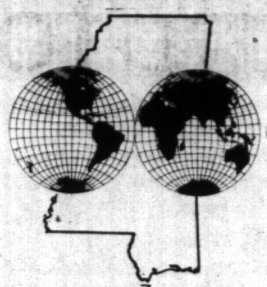
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Calhoun			
Carroll			
Chickasaw			
Choctaw			
Clarke			
Clay			
Copiah			
Covington	2	3	2
Franklin	14	9	1
George			
Greene			
Grenada	3	4	4
Gulfcoast			
Hinds-Madison			
Holmes			
Humphreys			
Itawamba			
Jackson	10	123	21
Jasper			
Jeff Davis			
Jones			
Kemper			
Lafayette			
Lamar	3	7	4
Lauderdale			
Lawrence			
Leake			
Lebanon	2	54	2
Lee			
Leflore			
Lincoln			
Lowndes			
Marion			
Marshall			
Mississippi			
Monroe			
Montgomery			
Neshoba			
New Choctaw			
Newton			
North Delta			
Northwest	3	2067	10
Noxubee			
Oktibbeha			
Panola	2	5	1
Pearl River	1	4	4
Perry			
Pike			
Pontotoc	2	24	2
Prentiss			
Rankin	2	10	10
Scott			
Sharkey-Issaquena			
Simpson			
Smith			
Sunflower			
Tallahatchie			
Tippah			
Tishomingo			
Union			
Union Co.			
Walthall			
Warren			
Washington			
Wayne			
Webster			
Winston			
Yalobusha	3	11	0
Yazoo			

Just for the Record



The BSU at Jones County Junior College had a Christmas party for eight migrant children during the Christmas holidays. Twice a year the BSU executive council members raise funds to dress the children. This is part of the local missions work performed by the students.



During December the youth group of Oakdale Church, Rankin Association, shared an original creative Christmas worship service with the youth of Rankin Association in a Late-Night-Extra. In keeping with the theme, Rankin youth were encouraged to bring gifts for residents of the Children's Village. Oakdale members brought gifts for the patients at Mississippi State Hospital. During the week that followed, the Oakdale youth took their gifts and worship service to the Jackson campus of the Mississippi Baptist Children's Village. They also went caroling and delivered gifts to Mississippi State Hospital. Susan Clark is minister of music and youth.



Liberty Church, Carrollton, broke ground Dec. 10, 1989, for a new education facility. The new building will house six classrooms and a restroom. The project will allow the church to install a baptistry in the sanctuary. The church members will undertake to do most of the work themselves. Pictured are members of the building committee (left to right) J. T. DuBard, Larry Cockerel, Silas DuBard (deacon), Clay Blair (deacon), L. G. Schmitz (deacon), Gene Costilow (deacon), and Pastor Keith Powell. Not pictured is Horace Ford.

WMU bylaws may be revised

Some revisions in the Bylaws of Mississippi Woman's Missionary Union need to be made. WMU Bylaws may be amended by a two-thirds vote at any annual meeting provided that the proposed amendment has been published in two issues of the Baptist Record at least one month before the WMU annual meeting and has also been submitted in writing to the Executive Board at its last semi-annual meeting.

Suggested changes, approved by the WMU Executive Board, follow:

ARTICLE III — Relationships

ADD Section 5. Mississippi Woman's Missionary Union shall strongly support and promote the Cooperative Program of the Southern Baptist Convention.

ARTICLE VI.
Section 4 — change "elect" to
"select."

Section 5 — change “electing” to “selecting.”

CHANGE SECTION VII to ARTICLE VII

ARTICLE IX Section 2 —
DELETE words“, except those
herein provided.”

First Church, Verona, Lee County, burned a note Jan. 21 in the morning service. The \$269,000 note was for church and education building costs. David E. Hamilton, pastor, and Wayne Farrar, finance chairman, participated in the ceremony.

Clarke will present concert

Clarke College Baptist Student Union will sponsor a concert by Stacy Andrews, contemporary Christian singer, on Feb. 12 at 6 p.m.

Andrews, a native of New Albany, grew up in Hillcrest Church there and is now a student and member of the Mississippi College performing group, The Naturals.

Andrews
He is serving as youth director at Georgetown Church, Copiah County.

The concert will be in the Lott Fine Arts Building. Admission is free.



Andrews

Westwood Church, Lauderdale Association, exceeded its Lottie Moon Offering goal of \$2,400 on Dec. 17. An unofficial goal of \$3,000 was then set and the church exceeded this goal with a total of \$3,057.35, given during December. Mrs. Ann Culpepper was in charge of the mission emphasis. Mrs. Paulette Hopkins is WMU director and Gordon Sansing is interim pastor.

Haggan retires

Dolton Haggan has retired as pastor of Pocahontas Church and is available for supply, interim, revivals or Bible study. He can be contacted at Route 2, Box 509, Crystal Springs, Miss. 39059 or by calling 892-1603.

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Don Atkinson

Dr. Atkinson is in the adult section of the Discipleship Training Department of the Sunday School Board, Nashville.

Feb. 26
Blue Mt. College

Feb. 27
Delta State, BSU

Feb. 28
Miss. College

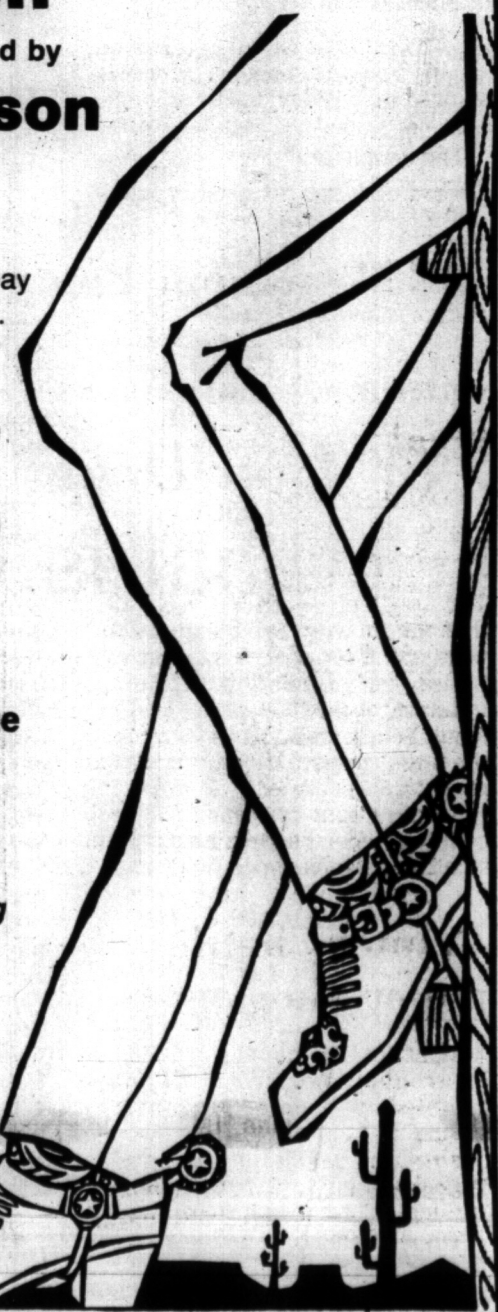
March 1
Wm. Carey College

March 2
Clarke College

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Donald Atkinson to preview Baptist doctrine study

A series of meetings to preview the Baptist doctrine study for 1990, *The Doctrine of Creation*, will be held at five colleges across the state during February and March.

These studies will be led by Donald A. Atkinson, the adult age group specialist in the Discipleship Training Department of the Baptist Sunday School Board, SBC. The text for the study is Dan Vestal's book, *The Doctrine of Creation*. A free copy of this book will be provided to all participants.

The locations and dates are Blue

Mountain College, Feb. 26; Delta State, BSU Center, Cleveland, Feb. 27; Mississippi College, Clinton, Feb. 28; William Carey College, Hattiesburg, Mar. 1; and Clarke College, Newton, Mar. 2.

Each session will begin at 9:30 a.m. and conclude at 12:30 p.m. A complimentary lunch will be served following the session. Reservations are not required.

This year for the first time a preview will be provided for those teaching the youth study as well as for teachers of adults. Robin Nichols, youth Discipleship Training consultant, MBCB, will lead the youth workers.

This series of meetings is provided by Discipleship Training Department, MBCB, Mose Dangerfield, director.



Atkinson

Staff changes

Sammy Chisolm has accepted the call to become pastor of Shady Grove Church, Lucedale. He was previously bi-vocational pastor of Canyon Ferry Road Baptist Church, Helena, Montana. Chisolm is a graduate of Clarke College, William Carey College, and New Orleans Seminary. While in Montana for 5 1/2 years, he also was assistant chaplain for the Galaen and Warm Springs Hospitals, conducted Bible studies at the State Drug and Alcohol Center at Montana State Prison, and was chaplain with the Helena Police Department. He had in the past at different times served at Shady Grove as music/youth director and as associate pastor.

Leaf Church has called Jeff Rimes as pastor. From Pascagoula, Rimes is a student at William Carey College. He was ordained by Ingalls Avenue Church, Pascagoula.

Glenn Curtis has resigned as pastor of the Piave Church.

Lula Church, Lula, has called Jim Dickson as pastor. He moves there from the pastorate of Kendrick Church, Corinth. Dickson, a graduate of Florida Baptist Theological College, Graceville, is a native of Memphis.

Pleasant Ridge Church, Dumas, Union County, has called David Blackwell as pastor. The Winona native was formerly pastor of Gooden Lake Church, Belzoni. He is a graduate of Crighton College, Memphis, and Mid-America Seminary.

Allen Williams has resigned as pastor of West Salem Church, Greene County, to accept a position in a church in Mobile. He was president of the pastors' conference in Greene Association.

Raymond L. Spear's has accepted a call to serve as pastor of First Church, Herndon, Va. For the past seven years he has served as pastor of East Heights Church in Tupelo.

Mississippi Baptist activities

- | | |
|------------|--|
| Feb. 11 | Race Relations Sunday (CAC Emphasis) |
| Feb. 11-17 | Focus on WMU (WMU Emphasis) |
| Feb. 12 | Family Enrichment Launch-in each association (DT Emphasis) |

Q & A on Drugs . . .

What is co-dependency?

This seems like a simple question, but it's not. First, here's a definition of chemical dependency: being dependent psychologically and/or physically on alcohol or other drugs. Over-eating and gambling are words that bring specific ideas to mind.

Now, what is co-dependency? How about "a partner in dependency?" This is close, but still not specific enough. Many "professionals" have formed their own definitions. Melody Beattie says a co-dependent is "a person who has let someone else's behavior affect him/her and is obsessed with controlling other people's behavior." This is good working definition.

Many times, when there is chemical dependency (or any other problem) within a family, all of the family members who are not addicted become completely focused on the addict. Their main concern becomes, "how do we stop this person from destroying himself?" These family members become so consumed by this that they lose all focus on

themselves and how their own lives are progressing. As a result of this, the family becomes unable to distance itself from the chemical problem. Its entire existence and responses to itself and to the outside world revolve around the addict, whose world is revolving around chemicals. Almost everything the family does is in response to the addict. This is the obsession that Melody Beattie describes.

As a result of this obsession, the family forms a rigid set of rules. Most of these rules are never spoken, but they are understood by everyone in the family. One of the rules is, "Everyone must enable the addict while denying he/she has a problem." This rule requires that family members make excuses for the alcoholic/addict's behavior and for their own behavior. This is co-dependent denial. Another rule is, "Don't talk to anyone in or out of the family about what's really going on." This prohibits all open, honest com-

Names in the news

Steve and Debbie Chisolm have both been called to the staff of Cana Baptist Church near Fort Worth, Texas. He is to be minister of education/counseling and she is to be youth minister. Both are students at Southwestern Seminary. She is a former minister of youth at First Church, Laurel. While she was serving there, Steve was a policeman in Laurel. Debbie, a graduate of USM, was a BSU summer missionary in New Mexico. Steve has a B.S. degree in criminal justice from William Carey. They were term missionaries for the Home Mission Board in Albuquerque New Mexico, in 1980-81. They have three children.

Hinkle Church, Alcorn County, has ordained Keith Kelly as deacon and elected Danny Bradley as deacon, coming from another church. Excal Burleson, pastor, preached the ordination sermon. Other deacons are Frank Hudson, Austin Lovell, Jimmy Holley, and Donnie Lovell.

Carroll Roberson, Southern Baptist evangelist from Ripley, who preaches and sings, was recently voted by



Roberson

Cashbox Magazine as Southern Gospel's new male vocalist of the year. His latest song, "New Man," recently made No. 12 in the nation, according to Singing News magazine. An original song, this one tells how Christ changed Roberson's life seven years ago. The evangelist will record a new album in late February, for Harvest Records, Nashville. His new single will also be a song he wrote, "Jesus' Love." Carroll Roberson Ministries is based at Rt. 1, Box 282, Ripley, Miss. 38663.

Revival dates

Puckett Church (Rankin): April 1-4; Fuller Saunders, retired minister, Jackson, evangelist; services at 7 p.m.; Alvin C. Doyle, pastor.

Pleasant Ridge Church, Dumas (Union County): April 1-4; Mike Smith, Silver City, evangelist; George Martin, First Church, Baldwin, music leader; David Blackwell, pastor; services Sunday at 11 a.m. and 6:30 p.m.; weekdays at 10:30 a.m. and 7 p.m.

Homecomings

Puckett Church (Rankin): April 22; dinner on the grounds at 12 after the 11 a.m. service; Alvin C. Doyle, pastor.

Lake Harbor, Brandon: Feb. 11; Sunday School, 9:45 a.m.; worship, 10:30 a.m.; James Pugh Jr., preaching; Frank Stiedle, music; covered dish luncheon in fellowship hall; 1:30 p.m. service, Bill Stout, preaching, and Billy Beavers, music.

Fools' gold

(Continued from page 2)

creased crime, including organized crime, the return of prostitution, loan-sharking, and untold additional headaches. They can be certain that whatever money they take in from gambling certainly will be eaten up by the demands for greater public service, especially police and jail space.

Some promoters of legalized gambling in Deadwood certainly said that "harmless" \$5 limit card games and small-change slot machines couldn't hurt anyone. Besides, Deadwood is at the end of the road and organized crime wouldn't travel that far for chicken-feed.

They didn't mention that the problem with legalized gambling is its nature. Just as the size of the snake does not determine the poison of its venom, the initial size of the individual bet does not determine what legalized gambling does to a town.

Remember the town of Deadwood the next time you read an article about the "harmless" effect casinos would have in New Orleans, or on river boats, or on gambling ships to nowhere.



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Serving together results in multiplied ministry

By Wayne Campbell
Mark 6:33-44

If God had never created people, he would have had fewer problems. Yet God had a different idea. If we were not involved with people every day, we would have fewer, or different, problems. But that is not the way God arranged matters. The chief participants with Jesus in the feeding of the five thousand are the twelve apostles and the boy who brought the lunch. But without the hungry multitude there would have been no such beautiful incident of compassion and cooperation. We who seek to follow the Lord need to remember that there would be no need for our contribution to this cause, no place of meaningful service for us, were it not for people with needs. This particular miracle has the distinction of being the only of Jesus' miracles recorded in all four gospels. It occurs at a time when Jesus



Campbell

LIFE AND WORK

and his disciples were attempting to retreat for some much-needed rest. Yet when Jesus saw the multitude that had followed them, he responded, not in exasperation nor resentment, but in compassion; for he saw them as sheep without a shepherd. The will to see people through the eyes of our heavenly Father is basic to Christian compassion. Apparently, Jesus meant to communicate that compassionate view to his followers.

The suggestion of the disciples that the people be sent away may have been offered with the best intentions; for Jesus had evidently taught "at great length," as the term translated "many things" (vs. 34, KJV and RSV) may indicate. The hour was late, and the remote location precluded any likelihood of their finding food nearby. Yet Jesus does not allow his apostles to pass off responsibility for the crowd so easily. "You give them something to eat," he responds. Why would Jesus make such a request? This question was likely in the minds of

the twelve at this point, too. One reason obviously was Jesus' concern for the welfare of the people.

A few decades ago, we Baptists generally felt that the task of feeding the hungry was synonymous with the "modernist, social gospel," which no self-respecting Southern Baptist wanted to be associated with. Fortunately, however, we've come to recognize that Jesus was deeply concerned with such needs. And when we recall that Jesus said, "Inasmuch as you did it unto one of the least of these, you did it unto me," we begin to see that there is something suspect about faith that says, "Depart in peace; be warmed and filled," and yet makes no real effort toward meeting an obvious need.

Jesus was concerned about the total needs of the persons involved. Yet he likely had another reason for suggesting that his disciples feed the crowd. He wanted them involved in this golden opportunity. Here was a situation with excellent potential for communicating his compassionate outlook to the twelve and for showing them the possibilities in cooperative service under his

direction. His question, "How many loaves do you have?" was directed toward determining what resources were at their disposal as a group.

From other gospel accounts, we learn that the five loaves and two fishes were found in the possession of a boy who was in the crowd that day. The project involved the boy and the apostles working together at Jesus' bidding. The boy likely never forgot the day he helped Jesus feed thousands with his barley buns and fish. Either end of a miracle is a good end to be on.

This is a story about responsibility, availability, and God's ability. We have a responsibility to the physically and spiritually hungry; Jesus asks us to make available the resources we have; God is abundantly able to bless and multiply those resources.

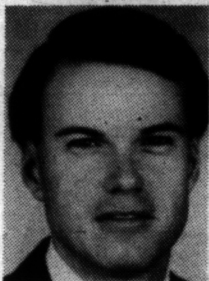
Serving together in Jesus' kingdom results in multiplied ministry and blessed lives. You and I never know what our Lord can do with what he has given us until we give it back to him.

Campbell is pastor, Chunky Church, Chunky

"Keep on keeping on, faithful until the end"

By N. Allan Moseley
Joshua 13:1-21, 45

"When the going gets tough, the tough go shopping." The bumper sticker with those words expresses the philosophy of many people today. When they are weary or their circumstances become difficult, the first thought is retreat — to the mall, or to any place where life is easier. It seems that Christians easily fall into the same superficial snare. With health and wealth messages blaring at us from television preachers, we begin to expect God to make life a bed of roses. Then when there are difficulties, it is easy to give up on God and fail to follow his plan. As the curtain is drawn back for the opening of the 13th chapter of Joshua, we see Captain Joshua standing center stage. It is clear that he is past his prime. The lines in his face are evidence of a full life of faithfulness to God that has not been without hardships. After the pro-



Moseley

BIBLE BOOK

tracted war in Canaan, surely he is battle weary and perhaps ready for retirement. Nevertheless, for years his ears have been turned to hear the voice of God, and this time he hears God tell him that there is still much work to be done (13:1). It is possible that God's message was not what Joshua wanted to hear, but still he was obedient. In this latter portion of the account of conquest and settlement, there are some important lessons to be learned concerning our relationship with God.

The first lesson is this: maintain faithfulness until the end, and God will be faithful to fulfill his promises. "Joshua was old and advanced in years" (13:1). Nevertheless, he was faithful to obey God's direction in his life, even though that direction involved the difficult challenge of apportioning the land to the Israelites. He was not about to quit. Caleb manifested the same kind of faithfulness when he requested the opportunity to take the land God had promised to give him (ch. 14). Caleb was 85 years old, but he too

was ready to accept a challenge. Not all the Israelites had such faith and courage. Either because of fear (17:16-18), or procrastination (18:2-6), some shirked the plan God had given.

The lack of faithfulness, or "stick-to-it-iveness," among church members today is startling. It is true that some in the older generation tragically delegate the Great Commission to younger folks because "it is their turn." However, it is also true that 63 percent of church dropouts are between the ages of 16 and 24. There is a need to emulate Joshua in this regard. At every stage of life, listen to the voice of God and accept his challenge. When that is done, we see blessings beyond our imagination, just as Joshua saw the Canaanites fall to God's people. Someone has said, "The faith that fizzles before the finish was faulty from the first." Don't fizzle!

Another lesson to be learned is this: move forward in God's will, and he will move any obstacles in the way. Joshua, in obedience to God's command (13:7), apportioned the land to Israel by tribes before much of the land was conquered. That action took faith. The more rational way would have been to wait until all the

land was taken. Joshua was willing to move forward by faith, not sight, and trust God to take care of the results. God did exactly that; the Canaanite cities continued to fall, and all the promises of God were fulfilled (21:45). When we move forward in his will by faith, it is amazing to see the "Canaanites" in our way removed. However, we must move forward; it is impossible to steer a parked car.

A third lesson to be learned can be found in chapter 18. It is: meet with the family of God in worship, and God will meet with you. This section of the book of Joshua contains the story of a critical juncture in the history of Israel. Would the people claim credit for the victories and the land? Would they forget that God gave them the land, or would they praise him for his blessing? (c.f. Deut. 8:7-20). The fact that they gathered for worship at the tent of meeting in Shiloh (18:1) indicates that they had not forgotten the Lord. God had promised that they would perish like the Canaanites if they forgot him (Deut. 8:19-20). God opposes the proud, but when we draw near to him in humility, he draws near to us (James 4:6-8).

Moseley is pastor, Bayou View, Gulfport.

"When I wash another's feet, I say, 'I forgive you'"

By Tommy Vinson
John 13:1-17

When we walk through the door of John 13, we enter the holy of holies of this gospel. Until now, the thrust of our Lord's ministry has been to the world at large. Jesus now gives focused attention to his own disciples in order to prepare them for a life of ministry. He knew that humanly speaking, the success of his church rested in the hands of this small band of men. If they failed, the redemptive plan of God would miscarry.



Vinson

The first lesson in this school to prepare them for ministry was on humility. Our Lord disrobed and picked up a towel that was destined to change the world. He acts out this living parable in their presence to demonstrate what

UNIFORM

it really means to be a servant leader.

The thing that immediately impresses me in our focal passage is our Lord's remarkable love. In chapters 1 through 12 the noun "love" and the verb "to love" is found nine times. In chapters 13 through 17 they are found 30 times. There is an obvious change of emphasis, with Jesus going to great lengths to express his love. It is a remarkable love because it is love under pressure. He is keenly aware that in a brief period of time he is going to the cross and die. His "hour was come that he should depart out of this world" (v. 1). How often we excuse our impatient words and intemperate actions because we are under stress. Let us learn from our Lord, who even under the ominous shadow of the cross refused to react harshly. Someone said, "If you really want to know what you are filled with, just see what spills out when you are

jostled." When Jesus was jostled, the only thing which came out of him was love; love which refused to let go even unto the bitter end (v. 1b).

This remarkable love was evidenced by a related deed. There is no other explanation for this episode of washing the disciples' feet. Why did Jesus do this? First, to cleanse their feet. There was one major problem which existed in that room, "dirty feet!" It was a practical necessity since they had to walk through mud, dust, and open sewers. The principle here is that we are to meet whatever practical needs we can within the limits of our resources.

Second, he did this to convict them of their spirit of competition. Luke tells us that as they entered the room that night, their conversation was taken up with "who is the greatest" (Luke 22:24). They sounded more like Mohammed Ali and Hulk Hogan than disciples of the Lord.

Third, Jesus did this to correct their aberrant concept of ministry. Jesus was modeling before them that ministry was not a matter of being

served, but one of serving. They were not to sit back and wait for others to carry the load. It is discouraging today to see how many believers are content to take their places in the stands while a small percentage are out on the playing field getting the job done. Is it time for you to join what Elton Trueblood called, "the company of the committed"?

This remarkable love and related deed leads inevitably to a reasonable obligation (vv. 13-16). It doesn't obligate us to a third ordinance of foot washing. Neither scripture nor church history would support this conclusion. However, it does obligate us to be forgiving in our relationship to others. Jesus was not only washing their feet, he also washed their hearts. Spiritually speaking, when I wash another's feet, I am saying, "I forgive you" (Eph. 4:32). Have you ever noticed that it is hard to look down on someone when you are washing his feet?

Vinson is pastor, Crossgates, Brandon.

Baptists, Mennonites aid Moscow hospital

MOSCOW — Southern Baptists and Mennonites joined together in December to purchase a \$15,000 rebuilt portable CAT scan unit for the geriatric ward of Kashchenko Hospital, a major mental health facility in Moscow. Contact with the hospital began when volunteers from Moscow Baptist Church were allowed to minister to geriatric ward patients in 1988.

The gift "represents a declaration of partnership with Soviet evangelicals as they seek to contribute to health and wholeness in their country," said a joint statement from the Southern Baptist Foreign Mission Board and the Mennonite Central Committee. It is "intended as an encouragement to the staff at the hospital to strive for high quality care."

Churches adopt expanded annuity

The following churches have adopted the Expanded Annuity Plan since those reported in the January 11 issue of the Baptist Record: Hinds-Madison: Flora; Gulf Coast: Robinhood; Jackson: Cambridge; Lauderdale: Mt. Olive; Lee: Wildwood; Northwest: FBC Horn Lake; and Yazoo: Holly Bluff.

Missionaries to Barbados, Hilbuns, take early retirement

John and Jerry Hilbun have taken an early retirement from serving on the mission field due to personal health and family needs at home.

The Hilbuns served in the Barbados Baptist College, Barbados, a two-year theological college, training church leaders from across the eastern Caribbean.

John served as principal and pro-

fessor and Jerry as dean of women and director of food services. They have completed their retirement home at Big Creek and he is at present interim pastor in Laurel. He is available for revivals or Bible conferences and may be contacted at: Route 1, Box 383A, Soso, MS 39480 (phone — 763-6584).

Missionary teaches Christian beliefs on Thai cable TV

By Maxine Stewart

When missionaries Tom and Janet Williams moved to Chanthaburi, Thailand, in late 1987, he took the initiative to go by the cable television station and introduce himself. "I wanted to let them know who I am and what I am doing in Thailand, particularly in Chanthaburi," he said. New Life Baptist Church in Chanthaburi had some announcements that they wanted to broadcast over cable television concerning the regular services and other activities at the church. The director of the station was glad to do this as a public service.

Just prior to Christmas of 1988, Tom went to the station again to ask if they would run some Christmas programs during the week of Christmas. The station director agreed to do this since it was a special occasion and just a one-time showing of each event.

In January, 1989, the station director approached Tom about an English teaching program for the viewers. Tom knew the program would be geared not only to English teaching, but also in teaching about good citizenship, safety, health, and nutrition. He knew there would be little opportunity for Christian teaching or witnessing, but he thought it might lead to some good opportunities later on. He agreed to tape a month's programs. He taped four sessions. Each week the same five-minute program ran three days — Tuesday, Thursday, and Saturday evenings at 7:30.

When Tom agreed to do the English program, the director asked about his fee. Tom quickly told him he did not expect any payment, that he was glad to offer that service free of charge. "Well," said the director, "if you have anything you want to put over the cable network, we will be glad to run

it for you." Tom quickly came up with some Christian cartoons put out by the Southern Baptist Convention Radio and Television Commission that had been translated into Thai. They ran those in March. The following week they showed the movie "Joni." These seemed to be well received by the viewers.

Through the years, there have been groups of people living and working in Chanthaburi under the name of "Christian," but teaching totally false doctrine. "There have been a lot of things said and printed about Christians that are just not true," stated Tom. "I just want to clear that up."

Realizing that many of the people there have misconceptions about Christianity, Tom approached his friend at the cable TV station about a program he would like to present, hoping to help clear up some of the false concepts. The director listened to Tom's ideas about the program. He was enthusiastic about it and agreed to run it.

Tom immediately set about to put the program together. In collaboration with missionary Don Phlegar (Baptist Mass Communications in Bangkok), he came up with a script and plans for a three-month program. The first month (four weeks — three days each week) 12 questions will be asked and answered on cable television about the basic beliefs of Christianity. Each question/answer will take five minutes. For the second and third months, Tom will solicit questions from the viewing audience and will answer the questions on the same format — five-minute programs.

At the end of the three months, the program will be evaluated to see what the response has been and to see if they are accomplishing what they set

out to do. "What I want to do," said Tom, "is to establish a dialogue about Christianity with the people in Chanthaburi, using cable television network as the medium."

The cable network has 4,000 outlets — reaching about 80 percent of the people in Chanthaburi. "Everywhere you go in Chanthaburi," Tom pointed out, "there's a television — in every shop and in every home."

"English teaching on cable television has given me a lot of visibility," Tom acknowledged, "and a lot of credibility with the people in Chanthaburi. Everywhere I go in the city I can hear people saying, 'Khun Tom! Khun Tom!' At the end of each English program I was asked to say 'bye-bye,' so I wave briefly and with that I close the program. In the market I'll pass people and they will say 'Bye-bye!' That has become my logo in Chanthaburi, which has opened many opportunities already for witnessing."

"The benefits of the English program — visibility, credibility, and climatizing — are good. It appears that because people see me on television they tend to like me and trust me, even though they don't really know me."

"In the English teaching program we have not dealt with religion. Thus, the 12 questions and the three-months Christian program to give us an opportunity to deal with Christianity and the spiritual aspects of life," Tom explains.

Please pray for Tom in this ministry. This is a rare opportunity in Thailand as most television stations are closed to Christian programming.

Stewart is missionary press representative, Thailand.



Missionary Tom Williams and Saichon Sopanan, formerly employed by cable television in Chanthaburi, Thailand, make a video of 12 questions and answers about the basic beliefs of Christianity, for the cable television in Chanthaburi. (Photo by Maxine Stewart)

Ag Missions Foundation will meet in Homer, La.

Agricultural Missions Foundation will meet at First Church, Homer, La. on Feb. 23. W. Nelson Philpot, professor and resident director of the Hill Farm Research Station, is president.

AMF was founded almost 20 years ago to support the work of agricultural missionaries around the world.

A special feature of the meeting will be the first public showing of a new slide set on world hunger and agricultural missionary activities in numerous countries. Entitled "Fill My Cup," this was prepared by Philpot.

The public is invited. Activities will begin with a meal in the Family Life Center of the Church at 6 p.m.

The general session will begin in the main auditorium at 7 p.m. The program will include a report on AMF activities, special music, and a presentation by James Young,

Mississippi missionary to Bangladesh.

For persons who plan to spend the night in Homer, Linders Motor Lodge is located at the intersection of highways 79 and 2, two miles north of Homer (phone 318-927-2574).



Teen-ager helps father see love in a gunbarrel

By Craig Bird

JOHANNESBURG, South Africa (BP) Hating white people — to the point of wanting to kill them — came naturally to Gideon Makhanya and his son.

Their firsthand encounters with the economic unfairness of apartheid in South Africa, and the brute force sustaining that policy of racial segregation, spawned a desire for revenge.

But today, although still steadfastly opposing apartheid, they love those they once longed to murder. That, they agree, is an act of God's grace.

"In 1976, when my son was 4 years old, he told me to bring him home a little white boy 'just like me,'" Makhanya remembered. "When I asked why, he looked up at me and said, 'So I can kill him.'"

Makhanya, a second-generation Baptist pastor and former executive secretary of the Baptist Convention of Southern Africa, was disturbed but not surprised by his son's attitude.

"First, he had recently seen white soldiers shoot black children during a student protest, and his hatred grew out of that experience," Makhanya explained. "And second, I felt the same way when I was a boy."

"My father was a Baptist pastor who loved the Lord and worked hard, but all the money collected in his churches went into a central fund. He was paid four pounds a month, even though government figures said a

family the size of ours needed 100 pounds a month to ensure adequate nutrition.

"My five brothers and three sisters turned away from the faith because of the way the white mission administrators kept us so poor. I developed a real hatred and thought all whites should be killed, but I kept going to church."

"Then, when I was 13, I heard a white missionary preach an Easter sermon on John 3:16. I realized I was a sinner and gave my heart to the Lord. But something happened I didn't expect: much to my surprise, from that time on I found I enjoyed loving and accepting whites."

Makhanya has participated in the Baptist Convention of Southern Africa — made up primarily of black churches — which was admitted to membership in the Baptist World Alliance in 1988. He was convention executive secretary from 1984 to 1988.

Currently he works for the Pretoria Council of Churches and is part of "Standing for the Truth," a non-violent civil disobedience campaign to desegregate public transportation in Pretoria. He was one of three blacks arrested last August for trying to board a bus reserved for whites.

After his young son expressed his desire to kill white children, Makhanya brought children of some of his white friends home so his son

could see that not all whites are like the soldiers who had so horrified him.

"By God's grace he worked out his bitterness and now attends a multiracial school," Makhanya said. But the depth of that grace was not really tested until 1988.

In July of that year Makhanya attended the Baptist World Alliance general council in the Bahamas. On his return, the government seized his passport. "It's normal for the government to assume any black organization that becomes independent is politically motivated," he said. Previously all Baptist churches were affiliated with the predominantly white Baptist Union of South Africa.

The passport seizure "meant I couldn't accept the chance to go to the United States to study at the North American Baptist Theological Seminary (in Sioux Falls, S.D.), plus 'visits' from the police, which had begun the previous December, came more often," Makhanya explained.

"One night in October 1988, we woke up at 3 a.m. to find three van-loads of police stomping on our roof and coming in the door. That time they didn't come to look through my books; that time they came to intimidate. It was like they expected to find a terrorist under every bed."

Makhanya's son, now 15, opened his eyes to find the barrel of a machine gun six inches from his face. Makhanya was herded into a van, barefooted, and told to show the police

where a friend of his lived. At the friend's house the police repeated their search.

"My family had no idea if I would come back or not," Makhanya said.

"They weren't told anything." But at 4:30 a.m., with a handshake and thanks from the security chief "for your cooperation," he was returned unharmed.

"I really felt like I was losing my faith that next day," he admitted. "Then when it was time for our family altar that night, I didn't even want to open the Bible. I was so low and really questioning God."

But the family went ahead, studying Romans 8:28: "... for all things work together for the good of those who love the Lord and are called according to his purpose."

"I couldn't take any more," Makhanya said. He wondered aloud: "What good could possibly come out of what happened to us last night? And out of all the other experiences we've had here?"

His son, who 10 years before had wanted to murder white children, answered the despairing father. Makhanya recounted the answer, a touch of wonder in his voice.

"I know something very good that came from this," the boy said. "At school other boys ask me what happens when police raid our home. Today I could tell them what happened, and it gave me opportunities to witness about the love and protection

of God."

Makhanya gathered the pieces of his faith, his confidence in God restored. "If my son can see God's love in the barrel of a machine gun," he said, "then I can learn from him."

Craig Bird is a missionary journalist for the FMB.

